

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXI.]

CHICAGO, APRIL 21, 1888.

NUMBER 8.

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VOLUME XXI.]

CHICAGO, APRIL 21, 1888.

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EDITORIAL.

THE *Jewish Messenger* discovers that the great Italian poet, Alfieri, is of Jewish descent.

It is too often assumed that the right spirit and the true temper is a matter of accident of birth or at least that it is independent of thought. Does not history prove that the right spirit has had logic behind it, and that the genial temper and hospitable nature must needs be backed by high philosophy.

MANY of us fulfilling our duties, as we rashly suppose, in the order of their importance, look first to the physical, then to the intellectual, and lastly to spiritual comfort. We picture the poor-house as the Ultima Thule of all human ills, forgetting that dying dispossessed of all earthly possessions we leave the world not only "bankrupt here but bankrupt for all eternity," unless indeed moved by a spiritual awakening.

THERE is no doubt in the minds of really thoughtful people that while the teaching of any particular religion in the public schools would be an absolute evil, the inculcation of moral principle and the great ethical interests of life is a necessary and absolute good. Truly may we say: "That is psychology, not propagandism; patriotism not piety." We want to avail ourselves of the highest sanctions of life, not for the sake of "keeping the children out of hell by and by, but for the sake of keeping hell out of the children now."

A CORRESPONDENT who has been reading *UNITY* for some time concludes that he does not want it, because "having gotten out of the old religion he does not wish to get into any other." We are sorry to part company with such a man, because we have a feeling that he needs *UNITY*. It is our mission to try to prove that religion is the abiding need of the soul, and that science, rationalism, tolerance and progress do but heighten the sentiments of reverence, deepen the humane instincts, strengthen the hold on duty, and increase in the soul of man the thirst for the infinite and eternal God.

LONDON, it is said, has eight homes for poor working girls, at which breakfast, dinner, and tea cost only a dollar a week, and room not over a dollar more. Is this a philanthropy or is it not? Wages are largely regulated by the cost of subsistence, and if these poor working girls can live on less, should not their charitable benefactors see to it that this advantage is not turned to account by grinding employers? Perhaps the more scientific mode of treatment would involve the training of these girls for more skillful work, so that where now there is a glut in their labor market, there would instead be a supply scarce equal to the demand.

LAST week we spoke of the "Old South Historical Work," and the introduction of the same in Chicago by Professor Belfield. In that notice there was a little tremor of uncertainty as to the attendance here; but we learn that already there are three thousand applications for tickets, while the hall seats but a thousand, and the mails are constantly bringing in more. Next year the Professor says, "I shall aim for Central Music Hall." The following is the full

course. No wonder the applications for these tickets are many. The entire course is entitled "The Constitution-Making Period," and the various lectures are to be as follows: April 21, The English Commonwealth, Mr. Edwin D. Mead; April 28, Washington, Rev. F. W. Gunsaulus, D.D.; May 5, The Ordinance of 1787, T. A. Banning, Esq.; May 12, Alexander Hamilton, F. W. Palmer, Esq.; May 19, The Constitution, the States, and the Union, C. C. Bonney, Esq.; May 26, The Religious Element of the Period, Rev. Arthur Little, D.D.; June 2, American Citizenship—its Privileges, its Rights and its Duties, Rev. E. I. Galvin.

NO ACTIVITY in Chicago has carried more strength and helpfulness into quarters where such are needed in proportion to its strength than the Chicago Protective Agency for Women and Children which held its annual meeting last week. Rev. Clinton Locke presided. Addresses were made by Judge Lyon, F. H. Head, Mr. Lloyd, Mr. Ham and others. The most striking work of the society is perhaps the befriending of woman in her dire extremity, when she suffers contempt and neglect at the hands of the man who ought to cherish and protect her; but a still more important work of the society is its effective resistance of the cold encroachments of selfish employers, the pinching extortions that are practiced on shop girls and sewing girls. Hard as are the sufferings caused by passion they are not so great as those visited by greed and selfishness.

GLADSTONE has said that "the American constitution is the most wonderful work ever struck off at a given time by the brain of man," and yet how many voters of the United States there are who have never read it. Senator Hoar, in his centennial oration at Marietta, said that the ordinance by which the northwest territory was established was "one of the three title deeds of American constitutional liberty," the Declaration of Independence and the constitution forming the other two. And yet how few intelligent citizens have ever read this. It is a good work then that D. C. Heath & Co., of Boston, have undertaken in the publication of these and other historical documents in a general series of "Old South Leaflets," to be sold for five cents each.

NOTHING could be more gratifying to the true philanthropist than a noting of these many movements for the elevation of the laboring classes, not alone among their own number, but among people of wealth and influence both here and abroad. And Chicago gladly finds herself in the vortex of the movement. On Sunday evening last was held the second of the Economic Conferences between business men and working men. The speaker of the evening, Lyman J. Gage (president of the First National Bank of this city) uttered some telling truths from his standpoint of sympathy with the working man. It is, indeed, a great fact that there must be a controlling influence upon will and appetite somewhere, and that the less of it there is within mankind the more must there be without. Our passions do indeed forge our fetters, and on our own natures depends our personal liberty. In one, to most people, somewhat startling statement of the speaker lies, it seems to us, much hope for the material prosperity of the wage-earners—that the accumulation in savings banks is larger than the total deposits of the national banks. Yet the laboring classes need not fear being left alone to solve

this great problem of the material prosperity of the masses. The wage-earning women will in time have many such earnest and eloquent advocates as Mrs. Ormiston Chant of Scotland (who closed with some stirring words of appeal for working-men, working-women, and working-children), and let us hope that in the near future the large numbers of both educated and skilled handicraftsmen will have effectually seized at least one horn of the dilemma in demonstrating the absolute dependence of capital upon labor. After all, the skilled producer is the most independent being in the world, though Midas-like his touch turn not to gold, and one day we shall all of us realize his position of impregnable defense upon intelligent and efficient manual labor. Hasten the day!

THE following, from a sermon by Rev. S. M. Crothers, of St. Paul, puts so well the more rationalistic view of the Old Testament that we gladly give our readers the benefit of it: "The progress of scientific investigation in the last century has made a belief in an infallible Bible possible only to those who are able to ignore plain facts. To be sure, the discoveries of geology have been reconciled, after a fashion, with the first chapter of Genesis. But the impression left after reading the most ingenious reconciliations is not so much that of the scientific accuracy of Genesis, as of the infinite elasticity of the Hebrew language. The study of prehistoric man resolves Adam into a figure of speech. The science of language disposes of the necessity for a tower of Babel in order to account for the confusion of tongues. The comparative study of religion makes the idea of one chosen people monopolizing the divine favor seem altogether unreal. Ethical science treats the imprecatory psalms as outbursts of savage passion rather than as revelations of the mind of the Lord. It excuses Samson only on the ground that he was a solar myth, and for solar myths all things are lawful. The critical historian declares that the predictions of the Book of Daniel were doubtless written after the event; and many of the predictions of the earlier prophets were not literally fulfilled. The monuments of Egypt and Assyria while often verifying the Hebrew records have not unfrequently corrected them.

We must admit that we have here, not one book equally perfect in all its parts, but the literature of a nation, showing the marks of its slow development. But it may be a nation with a peculiar genius for religion. Many have been the advances in knowledge since the days of Plato; but our busy many-sided modern life has, as yet, found no substitute for the literature of Greece as a means for the culture of a pure taste. Within the narrower limits of the ancient world, the life of a nation sometimes turned in one direction and produced masterpieces which later ages have not equaled. The old fire still burns on the altars, and thither pilgrims go to light their torches. Such sacred fire yet remains on the ancient altars of Israel. . . . In some sweet psalm do you ever find new and nobler meanings till you are sure that you are looking into the depths of a serene soul that has become a 'mirror of the power of God and the image of his goodness?' Then theories of inspiration will not trouble you, for you have the fact. The Bible must take its place as a part of the world's literature. But this does not mean that it is to be treated lightly or irreverently. Not thus are the works of the masters treated by the wise; not thus can they be treated by those who revere the wisdom, 'which in all ages entering into holy souls maketh them friends of God and prophets.'

THE TEN VIRGINS.

The advent of Munkacsy's "Christ before Pilate" in Chicago brings with it as a sort of companion-piece or accompanying decoration a large picture illustrating the parable of the Ten Virgins, painted by Piloty, the lamented Munich master, who died two years ago. It is now to be

seen in the rear of Central Music Hall while Munkacsy's great painting occupies the stage. It is a large canvas, perhaps too brilliantly colored, intending to represent the moment when the procession is approaching in the New Testament parable of the Ten Virgins. The bridegroom is in sight to the virgins but not to the spectators. The maidens to the right are exultant. One over-garlanded figure with a broad smile waves a palm branch; beside her a more delicate and much more beautiful sister shades with her airy scarf her lamp from the wind; a third holds aloft with both hands her lamp in the darkness; the fourth is prudently replenishing her lamp from her well-filled cruse; the fifth interests us because for the moment she forgets even the coming of the bridegroom as she listens to the beseechings of the kneeling virgin who implores for oil to fill the lamp that already hangs darkly in her other hand; from this to the left the picture is as dark and sad as it is beautiful and radiant to the right. Next to the pleading virgin we see one who has turned her back, pressing her hands to her forehead in passionate grief; another has thrown herself convulsively upon the stone steps; the fourth, with her dark mantle drawn closely around her, turns away, casting a malignant glance behind her; the fifth tears her hair in uncontrollable despair.

Here are these ten virgins who an hour ago were equally happy, apparently equally entitled to the delights of the occasion; the smile of the bridegroom, the gratitude of the bride and the mirth of the marriage feast seemed to be in store for each of them. But an hour later, by what would seem a trifling mischance, a mere accident which might befall any one, a bit of almost pardonable forgetfulness which would never have revealed itself had the bridal company appeared on time, which by the way they hardly ever do, the happy sisterhood is divided. The company is cruelly dismembered, five illumined with the joy that was intended for ten, and five plunged into despair so deep and hopeless that the happy five can form no conception of it. The procession moves on, the bridal party enters and "the door is shut;" and against this shut door all the entreaties of these loving, innocent maidens who made but one mistake, who neglected but one essential, beat to no avail.

The whole picture lends itself, as art should, to the enforcing of the moral lessons of the parable. Its Biblical significance we do not care to discuss. If we understand its New Testament import the parable seems to confirm a theological doctrine and teach a conclusion which we do not accept,—at least that interpretation is sanctioned by many centuries of scholarship and eloquence.

This parable is made to point to a final and ultimate separation of souls at the coming of a bridegroom. This we do not believe in, because we believe that even if the doors of this particular marriage feast were shut we believe that there is more than one door opening towards the kingdom and that there are chances even in the mischances of this world. We wish the master might have given his sequel to this parable; that he had shown how the sorrow that overtook the thrifless maidens in their midnight despair might be converted into new purposes and higher resolves with the new dawn of the next day. Might it not be that the foolish virgins won a lesson out of their shame and grief which the wise ones might miss in their joy and triumph? At any rate we will not accept the inference of the theologians that the wisdom of this one evening is a sufficient proof of lasting excellence on the part of one section, or that the folly of this one evening is evidence of the lasting depravity of the other. Indeed, one half suspects that Piloty intended to hint a certain defect of character in the overboldness of the high-headed lamp-bearers and a certain sympathy for the stricken five that compels the hope that they had strength enough left to try again, and that the time may come when their lamps will burn the

brighter for this bitter experience. We believe that the experience of the world justifies this hope. Broken hearts like broken fortunes, sometimes at least, are regained and restored. Popular opinion to the contrary notwithstanding, virtue does build upon the ruins of vice; temperance does sometimes rise out of the mire of intemperance. Those who have erred grievously have been enabled still so to act that others "have been glad that they were born." The facts of *regeneration* must needs be put over against the facts of *degeneration* always if the truth is to be known.

But the implication of the parable as ordinarily taught is that the final door is closed at death. Let who will believe this; we will believe in no heaven that does not offer new chances, and we know no God whose laws do not run through time into eternity; whose circles do not include the convict and the convert, and whose disciplining love does not reach eternally from Caliban to Jesus. We trust that at death some impediments may be cast off, and that some new light may be thrown upon a way hitherto dark. Aye, we hope death will bring some new turn of the moral wine press, some fresh shame-agony, some new thirst for the unattained that will crush the cells of selfishness and let the wine of life flow more freely. We hope and expect immortality chiefly because in this life men are so mean and wicked, so few have had a decent chance; and we believe that the universe is poised in justice, that it means to give, not only to humanity but to man, a decent chance. We hope for immortality not upon any rose-water theory of the excellent; but we would dredge the sloughs of human nature for angel-material as the artist dredges the sea for the "rough mesh" that yields the royal purple. If the *best* are to have another chance the *wickedest* certainly ought to have it. The one is but a short Sabbath day's journey ahead of the other. How narrow is the line of demarcation between the virgins on the right and those on the left in Piloty's picture. Simply half a gill of crude oil more or less. We would prefer the stalwart faith of the materialist to the belief in a God who will survey the line between eternal gloom and eternal bliss over that oil can. The cardinal point in the faith of science to-day is that the future may be bright to him who sits in darkness to-day; that spirit as matter is climbing; that heaven is *becoming*, is yet to be. The happy and the stricken virgins are *all* on the bottom rounds of the ladder, the upper end of which alone is in heaven. Sadder is the condition of the virgins with the light than those with darkened lamps if they forget this. Sadder than pain is complacency. Better than a marriage feast is the capacity for shame and the ability to turn defeat into triumph, to turn bitterness into sweetness, to convert the shut-door into a guide-board that points to some better and higher open way.

SUNDAY DESECRATION.

At the same time that the telegraph reported Mr. Bradlaugh's bill for abolishing the oath, as passed to its second reading by a Conservative parliament, there was published from the *London Times* an interesting debate on the "Sabbath" question, at a sitting of the Upper House of the Convocation of Canterbury at Westminster. A petition had been presented, signed by members of Parliament and other prominent personages, asking the clergy assembled to protest against the desecration of the day. It was set forth that the most remarkable changes had come about in recent years; and the upper classes rather than the lower were charged with its violation. There would seem to be no form of amusement or dissipation which does not particularly thrive on that day. Excursions everywhere; all the coaches and drags in London in demand for parties to Richmond and Hampton Court; the river, once as quiet on Sunday as a country lane, now swarming with pleasure-seekers; the best dramatic, musical and artistic talent

choosing this day for its exhibitions; boxing and tennis matches, dinner and dancing parties, and all kinds of club amusements, going on; and on Monday the papers filled with accounts of these gatherings, at which well-known society people were present. Such is the picture painted of a London Sunday!

Yet the Bishop of London doubted the expediency of the Convocation making a *public protest* against this swelling tide of Sabbath disregard; a remonstrance, even if official, was so likely to *fall flat* that in the end it would be more likely to impair than help the influence of the church. To this view, after discussion, it was agreed; while at the same time they passed a resolution presented by the Bishop of Lincoln, appealing to the clergy and all instructors of the young to use such means as they might to preserve the benefits of the day to the country and to the church; and not to let the pursuit of undue pleasures on that day destroy their taste for better things, or lead them to forget their duties here or their hopes hereafter.

Two important and interesting considerations are suggested by this action:

First. Nothing could be more sensible than the moderate and reasonable tone of the resolution which was adopted instead of the protest demanded by the petitioners. It shows the great change which is taking place in the relation between the church and the outside world. The church is no longer the dictator over the vast populations of civilization. She is rather in the position of one who pleads for recognition. Instead of putting forward her authority she falls back upon her merits. And we do not hesitate to say that in this new attitude of the church, when it is fully, frankly confessed, lies her hope for the future—and her only hope.

The day has gone by when Christianity, or any institution bearing that name, can successfully command men, either to believe this or to do that, on the strength of its authority. Moreover, Christianity as a name has lost for the masses of men not only its authority, but its charm. It has become identified with doctrines no longer believed, with ceremonies no longer respected or observed, with types of character no longer loved. Once, as the designation of the religion of its founder and the early believers, it may have meant, it *must* have meant, the life of self-denial, of humility, of love to all; of temperance, of forbearance which never ceased to be a virtue; of poverty, chastity, and obedience. But how long is it since the Christianity of the churches has meant this? How long is it since they were free from contention and vanity; from selfishness, jealousy and pride; from luxurious living and pleasure-seeking; from frivolity and show? In vain have they proclaimed the virtues of the meek and lowly and loving Jesus, while their houses of worship were full of self-conceit and exclusiveness. In vain have they repeated from Sunday to Sunday their constant confession that they were "all miserable sinners," and then gone forth to plunge into all the woredliness and folly of fashion, or even to enter into all the crookedness of trade and the dissipations of life.

Now, therefore, the church is on trial. Its claims of divine and supernatural authority no longer suffice. The great crowds of men pass by her open portals in pursuit of pleasure, and have no qualms of conscience. She is coming to stand on the plane of other useful, rational and humane institutions. She must come at last to exactly that. She must pretend to nothing and aim at nothing, but to do men good. She must prove her capacity from that standpoint to minister to the imperishable wants of men. Without any miraculous sanction she must consent to stand or fall on the worth of the life she lives, on the helpfulness of the deeds she does, on the simple reasonableness of the doctrines she teaches.

Second. Undoubtedly the church has a grave duty in regard to men's employment of that one day of the week

when they are freed from their daily vocations. A grave duty, not because that day is called the *first* or the *seventh* day of the week; but because that choicest boon and privilege of human life is so badly used. Can any serious man indifferently witness the waste and folly that more and more tends to take possession of our sacred Sunday hours? Must we not regret to see those pleasures and occupations engaging our youth on that day which are dangerous and demoralizing on any day of the week?

It is safe to say that more of our young people are ruined by the unrestricted liberty and bad companionship of Sunday hours than by those of any other day—perhaps of all the other days—of the week. And yet a day furnishing so rare and priceless an interval of leisure time; a day bright with ample opportunity for the elevation of mind and heart and life,—and so miserably spent, so thoughtlessly cast away, so worse than wasted for so many, that one is often constrained to cry out with pain at the injury that is thus inflicted upon our age and upon our humanity.

Yes, surely the church has a duty in this matter! May she sometime acquire the wisdom and worth necessary to make Sunday the day it should be,—a blessing rather than a peril to men.

L.

CONTRIBUTED AND SELECTED.

MY LITTLE GIRL.

Not an eye on the earth hath beheld her,
Nor heard her the finest tuned ear,
She had never a seat at our fireside,
Beginning nor end of life here.
Yet my spirit a nestling hath brooded
Through summers of sunshine and rain;
A sweet presence, like songs in the night-watch,
Hath stilled all my yearning and pain.

In the dim of the twilight I see her,
As leaning she looks from the skies,
In her brightness and beauty so tender,
So wistful the radiant eyes.
And thus oft as the purple grows deeper
While sitting in silence alone,
In sweet frenzy I clasp her and kiss her,
And fold her child-heart to my own.

It is true that I can not enrobe her,
Her dainty form rounded so rare—
Our beloved in that fair, upper country
Have raiment supernal to wear—
Yet I shape precious things in the silence,
Pearl-broidered with love's happy tears,
That with beauty immortal illumined
Unfading shine on through the years.

Thus I grieve not so much that the Father
Denies me a child of the earth,
For I feel that some motherless angel
Is waiting my heavenly birth,—
That this longing and rapture and vision,—
The hope in the heart He hath given,
Yet must crown with their gladdest fruition
A dear, little daughter in heaven.

A. H. F.

THE EVOLUTION OF IMMORTALITY.*

Among recent attempts to find "intimations of immortality" in the facts of evolution, a line of thought struck out by Dr. C. T. Stockwell, of this city, has won the respectful attention of scientific readers. Dr. Stockwell first offered his argument to other minds for their criticism

at a meeting of our local Science Association two years ago. Several members of the association, much impressed by its originality and suggestiveness, urged its publication. Subsequently the paper was read before other scientific bodies, and the demand for its publication became so general that Dr. Stockwell revised and amplified it, and has now given it to the world under the title of "The Evolution of Immortality."

Dr. Stockwell's argument for an unending personal existence is drawn from the facts of embryology. Every human organism has already passed through a number—perhaps an indeterminate number—of births. Each birth has been the death of the enclosing membrane in which the growing organism had been, up to that moment, contained. The enclosing membrane is, for a time, a vital part of the body of the organism, but gradually, from the inner part or nucleus, a finer, more highly organized body is evolved. The outer part becomes less and less important, and, finally, a mere restraint and obstruction. The now self-sufficient inner body, breaking through the outer, emerges to continue its life in a new environment, and the cast-off outer body dies. Why, then, may we not infer that within our present bodies there is evolving a yet finer, a yet more highly organized body, too fine and impalpable for sense to detect, yet real? May we not believe that death will be but the emergence, the birth, into a new environment, of this finer body, and the perishing of the coarser, outer body, whose work is done?

This is the argument (or rather the first half of it) in brief, but we can make it clearer by quoting Dr. Stockwell's own statement in embryological terms:

"The graafian cell has a membranous external body and a nucleated [nuclear] inner body. The inner or nucleated [nuclear] body develops and is finally born from its internal environment—the graafian cell—into an existence independent of it. It is now called an ovum, and the follicular body that constituted its former external body dies and becomes entirely disorganized, the life principle having been transferred to the ovum. The ovum also passes through almost identically the same or an analogous process of development in its organic evolution. Its nucleated [nuclear] or inner body develops into an embryo, and leaves, finally, its external body, the placenta, and comes forth into a new environment, this world of ours in which we now live. Now the laws of organic evolution must cease to apply further, or else this external body of ours has an inner or nucleated [nuclear] body that is being, at this moment, developed, and will ultimately pass out of this external body, that we see and know so well, into an existence as independent of it as we to-day are independent of our former placental bodies. There would seem to be left us but one of two inevitable conclusions: Either we pass on to a higher stage of organic evolution, independent of the present state, or the uniformity and continuity of nature's laws no longer have application and relation to us as individuals. Either we continue to live, or God's laws must seem to be mutable."

I have called this the first half of the argument because, taken by itself, it is inconclusive. The conclusion does not necessarily follow from the premises. "The inner, nuclear body that is being at this moment developed," instead of being a new organism that is to perpetuate one's individual life, may be nothing more than the germ cell from which another human being is to grow. So far as the facts of biology alone are concerned, the birth of a child fulfills the condition that the uniformity and continuity of nature's laws shall suffer no break.

But there is another class of facts that must not be left out of account—the class of facts that Mr. John Fiske has so admirably arrayed in his "Origin and Destiny of Man." Dr. Stockwell, by linking them in logical relation to the facts of embryology, brings out more fully their philo-

*The 'Evolution of Immortality', by C. T. Stockwell. Chicago: Charles H. Kerr & Co., \$1.00

sophical value. These facts are briefly as follow: Embryological and personal evolution is not merely a succession of finer and finer organisms. It is also a progressive transition from merely physical activities to psychological, conscious activities. "Before physical birth the activities of life appear in the processes of perfecting the physical structure and the harmony of physical functions. Consciousness and volition lie dormant, or in unawakened slumber. The spiritual nature is, as yet, simply germinal. But at birth new forces are brought to bear upon the latent potentialities, and a connection is established between the child and spiritual environments—first, that of parental love—that are as immeasurable as the very heart of God." Self-consciousness at last appears. This our author calls the birth moment of immortal life. A knowledge of other beings of like spiritual nature around us, and of a Supreme Being, begins. "A spiritual nature has emerged from the physical, and now becomes the center and focal point of forces that are to constitute an ever-increasing control over the unfoldment and destiny of the individual." It is this emergence of the spiritual, this sudden blossoming forth of conscious life, that warrants the inference, if anything does, that the "nuclear content" of our mortal bodies is not only the germ cell from which a mortal race shall be perpetuated, but that it is also a spiritual body that shall go forth to endless life.

Still, the very beauty of the thought suggests the doubt. Is the simile of a blossoming a true analogy? If it is, the argument fails. So far as the essential physiological process is concerned, the cycle is complete in the seed, the plant, and the seed again. The flower, though from man's point of view the crown and glory of the whole, is from nature's point of view, as Mr. Darwin has shown, but a helpful variation, a mere incidental or accessory fact. The plant has not existed for the flower; the flower has merely helped the plant in the struggle for existence. Is it so with the conscious life of man? Have intelligence, and sympathy, and aspiration no other reason for being than to aid one race of animate creatures to achieve and hold supremacy over others?

To this question Dr. Stockwell would no doubt reply by denying the analogy. He would say that the flower of the vegetable kingdom is a development of the outer envelope, of that which, by all true analogies, is destined to perish, while the evolution of conscious life is the development of the self-perpetuating inner being, of that which by all true analogies is destined to endure. To such an answer there would seem to be no valid rejoinder. I have raised the doubt and suggested the answer to bring out with all possible distinctness the real strength of our author's position.

But the logic of this position compels the speculative thinker who takes it to go at once beyond it. What is this self-perpetuating inner being? If we could follow it far enough into the past, or far enough into the future, should we find it at some point losing entirely all those attributes that we think of under the term "matter," and surviving thenceforth with only those attributes that we think of when we use the term spirit? Dr. Stockwell believes not. Like the author of the "Unseen Universe," whose speculations made much stir some years ago, he yokes immortal life to a system of transcendental physics. The crude hypothesis of that work, that our thoughts and feelings are ever registering themselves, through series of wave motions, in the imponderable ether that is supposed to fill all inter-stellar and inter-molecular space, and that, through this registration, they are eternally perpetuated after the body dies, has only to be stated to betray its inferiority to Dr. Stockwell's hypothesis of an ethereal organism evolved within the present body by strictly biological and psychological activities, and perpetuating the latter. The two hypotheses have in common, however, the postulate that there is no conscious activity apart from physical activity. The apparent dualism

of this postulate Dr. Stockwell escapes by merging the concept "matter" in the concept "spirit." His metaphysics suggest those of Spinoza, who held that spiritual being—God Himself—must be conceived as having the attribute of extension no less than the attribute of thought; yet they are not quite the same, and I cannot think that in this part of his discussion Dr. Stockwell is always clear, or even self-consistent. It has the merit, however, of showing that the last word has not been said on these high themes, and that much thinking remains to be done before the concept "matter" is reduced to its lowest terms.

There are a few errors in Dr. Stockwell's biological statements, but the only one that need be mentioned is the mistaken analogy he puts forward of the maternal and paternal cells, respectively, to the material and spiritual sides of our being. This is to affirm a real duality of spirit and matter, which he elsewhere denies, and it is biologically incorrect. The maternal cell is not inert and wholly unorganized, as the sexual reproduction of the lower organisms proves. Nor is the maternal cell of the higher organisms "vitalized" by the paternal cell. The paternal cell merely sets up a new series of differentiations in the maternal cell, and thereby continues an evolution that would otherwise cease.

The enduring value of this suggestive book is in its new method and new point of view. Like Mr. Fiske's book, it brings speculation on the highest of themes within the projection of scientific lines. In some degree it antiquates all previous arguments for immortal existence. All future constructive work of this kind will have to take note of Dr. Stockwell's reasonings and results.—*F. H. Giddings in The City Library.*

CORRESPONDENCE.

THE WOMAN'S INTERNATIONAL COUNCIL.

DEAR UNITY: I have been asked to tell you about The Woman's International Council, called by the National Woman Suffrage Association, and which held its meetings in Washington City, from March 25 to April 1, inclusive. It required a daily paper of sixteen pages, for the eight days of the council, to describe its members and record its sayings and doings; so I can give you but a glimpse of it, that you may see what a great and notable occasion it was.

Put we on our wishing caps, and away we fly to our nation's capitol. It is Monday morning, March 26. Religious meetings, from which many were turned away for want of room, have been held in the opera house on Sunday afternoon and evening, but the council proper opens this morning. It is half past nine o'clock; people are thronging the steps of Allebaugh's opera house—the largest in the city. And what is this! newsboys white, newsboys yellow and newsboys black, crying, "*Woman's Tribune!* five o'clock!"

Let us make our way through the crowd in the vestibule, where a brisk trade in *Woman's Tribunes*, yellow ribbons (the suffrage badge) and the gilt badge of the council is being carried on, to the floor of the opera house. The platform is bright with flowers. The flags of all nations, and of every state in the Union flutter upon the walls. All the seats in the parquet, and the first four rows in the parquet circle are already sold for the entire week. If you get a reserved seat, you must pay fifty cents for it, and take it at best, in the fifth row, or in the family circle above. We make our way to the jealously guarded door at the right of the stage, where our green delegate badge is as a sop to Cerberus, and we are admitted to the platform. The throng that comes surging in soon overflows the house, the large proportion of the audience being women, though there is also a goodly number of the sterner sex, many of whom have reserved their seats for the entire week in the parquet.

In the center of the platform in front sits the venerable president of the National Woman Suffrage Association,

Elizabeth Cady Stanton. On her right are Lucy Stone, Mary A. Livermore, Matilda Joslyn Gage, Isabella Beecher Hooker, Julia Ward Howe and other pioneers of the woman's cause. On her left are Susan B. Anthony, Rachel Foster, Mrs. Harbert, Francis Willard, Clara Barton, Alice Fletcher (the friend of the Indian) and many other notable women. Behind these rises the venerable head of Frederick Douglass. In prominent seats near the center sit the foreign delegates. Ten nationalities are represented in this council, viz: England, Ireland, Scotland, France, Denmark, Norway, Finland, India, Canada and the United States. There are also letters of greeting from Italy and perhaps Germany. As background and environment to these is the body of delegates from numerous woman's associations in our own country. It is a wonderful scene, and can there be any doubt that we are making history here to-day?

The gavel in the hand of Miss Anthony descends upon the desk, and this new thing under the sun, "The Woman's International Council" is open. Prayer is offered by Rev. Antoinette Brown Blackwell, the first woman ever ordained to the ministry. Miss Anthony explains that this council is called to celebrate the fortieth anniversary of the first woman's convention, which was held at Seneca Falls, N. Y., in 1848. Then Mrs. Stanton, a little bowed with the burden of her seventy-three years, her grand head crowned with its halo of silver hair, rises, and in a voice clear and strong gives her noble address of welcome.

There are letters of sympathy and interest from Oliver Johnson, Thomas Wentworth Higginson, John G. Whittier, Geo. W. Julian (our Minister to Mexico), Theodore Weld, Eva Bright McLaren, and Josephine Butler of England; also a greeting signed by twelve representative women of Ireland, and one bearing the names of twenty-one prominent women of England. This is not a woman suffrage convention, but a council of women from all sorts of associations in this and other countries, met to report upon the work they are doing, and to consult together concerning those things that pertain to the interests of women and of humanity, evidently believing that what is good for women is also good for men. Madam Isabel Bogolet, of Paris, is here to tell of her work among the discharged prisoners of St. Lazare. Baroness Grippenbergh, of Finland, brings us "greeting from the blue lakes and midnight sun of her little cold country," and with all her soul in her face and voice tells us how she and a few others are striving to arouse their country-women to think and act. Here is the pathetic face of Ramabai pursuing her quest for aid for her poor enslaved sisters of India. Martha Moore is here, to speak of the trials and struggles of Irish women. Mrs. Ormiston Chant and Mrs. Alice Scatcherd, of Edinburgh, have come to tell how goes the work for social purity and the protection of girls. Mrs. Ashton Dilke represents the Newcastle Women's Liberal League, a political organization of women. Mrs. Zadel Gustafson comes as a delegate from the National Prohibition Association. With the women from England and Scotland comes the benediction and godspeed of the sister and daughter of John Bright, who are to the English women what John Bright is to English men. From far and near in our own country are gathered Red Cross women and White Cross women; temperance women and missionary women; Grange women and Labor women; Kindergarten women and Sorosis women; Social Science women and Protective Association women. There are women lawyers, women doctors, and women ministers,—these latter were in all the Washington pulpits during the council—and even women politicians. Mrs. Johns, a bright woman from Kansas, comes forward bravely addressing the audience as "fellow-citizens!" and as soon as the applause subsides, explains that she is able to say that because she is now a fractional voter, and has exercised the right of suffrage. She does not look in the least unsexed, does she?

This strong-framed, large-brained woman, with clear voice and a clear head, whose brave words are greeted with such storms of applause, is Louise M. Barry, organizer and lecturer for the Knights of Labor. She got her training for the efficient work she is doing in a factory in Central New York.

But listen now to this fair young woman, Helen M. Gardner, of New York. Her voice is hardly strong enough for this great auditorium, but we can hear. She is telling us of her studies in brains, her object being to discover the actual facts upon which some of the most noted physicians of New York city base their solemnly given statement that women's brains are so unlike those of men that the most casual observation will enable one to detect the difference; that the brains of women are smaller in proportion to bodily size, have fewer convolutions, are deficient in gray matter, etc., all of which stamps the woman as the weaker vessel intellectually. This audacious young woman is saying that there is no foundation at all for the statement; and after describing her efforts to get at the bottom facts, she reads to us a statement given her, over his own signature, by the eminent physician to whom twenty other eminent medical men of New York city had referred her as the man who knew all about brains. This statement is to the effect that no investigation of the relative size, structure, etc., of the brains of men and women has ever been made which would justify the statements so constantly put forth by men whose dictum is received as authority in such matters. What shall be done with this young woman? Is she not undermining the foundations of society? But *mirabile dictu!* this great audience responds with round after round of applause to this intimation that for all anybody knows at present the brain of a woman may be just as good by nature as that of a man.

You can not have failed to notice, dear UNITY, that audiences at reform meetings, whether religious or political, have a tendency to be small, and that we are obliged to console ourselves for the want of numbers by reflecting on the intense moral conviction of our friends, which makes them count. But this audience is not only immense in numbers, but immensely sympathetic. Every word of hope or appreciation for women, every claim for education, opportunity, political rights, is greeted with endless applause. Time and your space would fail us to note the hundred or more wise and witty speeches that are to be made, the songs that are to be sung, the prayers offered, the sermons preached during this historic week, but I think we have seen and heard enough to convince us—only we didn't need convincing—that the woman force of this country, and of the world, is a rising force that is to make itself more and more felt in every department of social life, and that the day can not be far distant when woman's political equality with man will be fully recognized.

You and I, UNITY, don't like women's conventions and women's councils; but, neither do we like men's conventions and councils. We think men and women ought to convene and counsel together. Since both are human, nothing human is foreign to either sex. One day we shall have that grand ideal convention of men and women met to consider great social themes. But before that we must have a new book written on Brains that will convince the brethren that they may, without too much condescension, meet women as possible intellectual equals. L. E.

THE STUDY TABLE.

The Philosophy of Price, and its Relations to Domestic Currency.
By N. A. Dunning. Chicago: Charles H. Kerr & Co. 12mo., pp. 275; cloth, \$1.00; paper, 50 cents.

A country merchant, in a town of 2,000 people in a western state, began business in 1862. Retiring in 1885 he found himself, though comparatively young, the oldest

business man in town. Of one hundred and eighty who had attempted mercantile and mechanical business in those twenty-three years, but eight succeeded, while every manufacturer without exception went down. Meanwhile every man who had engaged in the business of loaning money had made a success. The merchant who tells the story sought for the cause of this state of things, and thinks his personal experience outlines the general trouble. We quote his own words: "I used to buy large bills of goods, bring them home, sell them to my customers and have a margin of profit. I would give credit to those asking it, to a more or less extent. The loss from this source was but trifling. After a time, buy goods as cheap as I could, the decline in price during the year consumed my profits." Meanwhile men whose credit had been good became unreliable. "A general distrust took the place of confidence, so that every one asking credit was an object of suspicion. A sort of forced economy seemed to take possession of the people, which, upon close inspection, proved only an inability to purchase what they actually needed."

Having his facts thus at first hand, Mr. Dunning proceeds to explain his theory. He believes that this business depression and distress among the laboring and commercial classes is due to the violent contraction of the currency since 1866. He proves from government reports that the money in circulation in 1866 was \$52.01 per capita, and in 1885 only \$8.90 per capita. In establishing the connection which to his mind exists between this contraction and the undeniable distress, he does not dogmatize, but supports his conclusions, step by step, with citations from Adam Smith and John Sherman, Albert Gallatin and Henry C. Carey, Copernicus and President Grant, Aristotle and Francis Wayland, with some eighty other authorities of all shades of opinion.

Whatever may be said of the justice of Mr. Dunning's conclusions, or the wisdom of his remedies, it is impossible to impeach his earnestness and thoroughness, while the directness and rapidity of his style make the book easy reading.

Britons and Muscovites, or Traits of Two Empires. By Curtis Guild. Lee & Shepard, Boston.

Of making books of travel there will never be an end, for they are interesting, both to those who have gone over the same route and to those who intend to do so and more or less interesting to others, but, above all, and more potent than all in the production of such volumes is the interest of the writer. He has seen so many new and strange things, and has learned so much that he must write and publish, if not for the world of readers, at least for personal relief.

Mr. Guild is editor of the *Boston Commercial Bulletin*, and is widely known as traveler, correspondent, and author of books of travel. This volume contains an essay of a very lively sort comparing Americans with the English, particularly as to hotels and traveling characteristics. The last half of the book is descriptive of Russian travel, and of what is to be seen in Petersburg, Moscow and Nijni Novgorod. Without being exactly a guide-book, it is the sort of volume to take with one on the outward trip going abroad.

THE HOME.

THE STORY OF THE SEEDS.

Long, long ago, two seeds lay beside each other in the earth, waiting. It was cold, and rather wearisome; and, to beguile the time, the one found means to speak to the other.

"What are you going to be?" said the one.

"I don't know," answered the other.

"For me," rejoined the first, "I mean to be a rose.

There is nothing like a splendid rose. Everybody will love me then."

"It's all right," whispered the second; and that was all he could say, for somehow, when he had said that, he felt as if all the words in the world were used up. So they were silent again for a day or two.

"Oh, dear!" cried the first, "I have had some water. I never knew until it was inside me. I'm growing! I'm growing! Good-by!"

"Good-by!" repeated the other, and lay still, and waited more than ever.

The first grew and grew, pushing itself straight up, till at last it felt that it was in the open air, for it could breathe. And what a delicious breath that was! It was rather cold, but so refreshing. The flower could see nothing, for it was not quite a flower yet, only a plant; and they never see till their eyes come,—that is, till they open their blossoms—then they are flowers, quite. So it grew and grew, and kept its head up very steadily, meaning to see the sky the first thing, and leave the earth quite behind as well as beneath it. But somehow or other, though why it could not tell, it felt very much inclined to cry. At length it opened its eye. It was morning, and the sky was over its head; but, alas! itself was no rose—only a tiny white flower. It felt yet more inclined to hang down its head and not to cry; but it still resisted, and tried hard to open its eye wide, and to hold its head upright, and to look full at the sky.

"I will be a star of Bethlehem, at least!" said the flower to itself.

But its head felt very heavy, and a cold wind rushed over it, and bowed it down toward the earth. And the flower saw that the time of the singing of birds was not come, that the snow covered the whole land, and that there was not a single flower in sight but itself. And it half-closed its leaves in terror and the dismay of loneliness. But that instant it remembered what the other flower used to say; and it said to itself, "It's all right, I will be what I can." And thereon it yielded to the wind, drooped its head to the earth, and looked no more on the sky, but on the snow. And straightway the wind stopped, and the cold died away, and the snow sparkled like pearls and diamonds; and the flower knew that it was the holding of its head up that had hurt it so; for that its body came of the snow, and that its name was snow-drop. And so it said once more, "It's all right!" and waited in perfect peace. All the rest it needed was to hang its head after its nature.

"And what became of the other?" asked Harry.

"I haven't done with this one yet," said Hugh. "I only told you it was waiting. One day a pale, sad-looking girl, with thin face, large eyes, and long, white hands, came, hanging her head like the snow-drop, along the snow where the flower grew. She spied it, smiled joyously, and saying, 'Ah! my little sister, are you come?' stooped and plucked the snow-drop. It trembled and died in her hand—which was a heavenly death for a snow-drop; for had it not cast a gleam of summer, pale as it had been itself, upon the heart of a sick girl?"

"And the other?" repeated Harry.

"The other had a long time to wait; but it did grow one of the loveliest roses ever seen. And at last it had the highest honor ever granted to a flower; two lovers smelled it together, and were content with it."—From "*David Elginbrod*," by George Macdonald.

The learning of arithmetic, grammar, geography, etc., is valuable; but the influence of none of these can be compared with the acquisition of good morals, business and social habits, bodily and mental.

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NOTES FROM THE FIELD.

Chicago.—Mr. Utter led the Teachers' meeting last Monday, the lesson being the last twenty verses of the 19th chapter of Luke; it included the triumphal entry into Jerusalem, Jesus weeping over Jerusalem, and the cleansing of the temple of the money changers. The obvious growth of the story of the ride into the city from the prophecy of Zachariah ix., 9 was dwelt upon. The ass in Hebrew estimate was the royal animal, the one upon which the king should ride. The song in verse 38 is taken from the "Great Hallel"—the hymn of praise used in the temple service,—the *Hallel-uia*. Mr. Utter accepted the theory that this narrative took shape after the fall of Jerusalem under Titus, 70 A. D. Thus, what seems prophecy, is changed into history, and the best preparation for the lesson was the study of this period and the history of the Jewish overthrow. The interest of the hour was largely absorbed with critical and textual matter. It was announced that next Monday Rabbi Hirsch would lead the meeting and would review the causes that led to the death of Jesus, as seen from the standpoint of Jewish scholarship.

Nine ministers attended the monthly meeting of the Ministers' Alliance last Monday, viz.: Messrs. Swing, Thomas, Adams, Conklin, Alcott, Utter, Milsted, Jones and Bendixon, the latter a Norwegian minister until recently prominently associated with the Methodist activities of his people, but now, having come into the light of the great hope for all souls, proposing to start a work among his people in the northwestern part of this city and identify it with the Universalist fellowship. After enjoying a dinner together at the Tremont House table the Alliance met for business in one of the parlors and arranged for the next meeting to be held on Tuesday, the 15th of May, so as to welcome the ministers who may be in the city in attendance upon the Unitarian anniversaries. All the ministers able to attend upon that occasion are hereby invited and are requested to send their names to UNITY office. The Alliance and its guests will sit down for dinner at the Tremont House at 1 o'clock Tuesday, May 15th. Arrangements were also perfected for the occupancy of one evening of the conference with the consideration of the possible "American Church."

The programme is in charge of Dr. Thomas. Professor Swing is to preside, and Dr. Smith, of St. Paul, and several other representative independents are expected to speak. The spirit of this occasion justified Dr. Thomas's remark: "I expect something important to come out of this Alliance yet."

—Doctor Ryder was an ardent Universalist and a devoted friend of the Universalist denomination, but his will shows that when facing the great realities he recognized something larger than denomination. Of the large estate, the disposition of which we have already given in these columns, \$10,000 was left to a Board of Trustees to consist of the pastors of the First Universalist church, the First Presbyterian church, of the First Congregationalist church, the Mayor and the Superintendent of public schools of the city of Chicago. The income of this fund is to be used in the maintenance of free lectures upon an anti-sectarian basis upon moral and social themes relating to the daily life of the people of this city. Will any one dare say that this bequest was less religious than the many others which he made for the maintenance of preachers, denominational schools, conferences and publishing houses?

Boston.—The Monday Club this week listened to an address by Rev. J. G. Brooks, of Brockton, Mass., on the "Minister and the Tariff," or the relation of both to the laborer's present lot and his future hopes.

—Brother Henry C. McDougall returns from a visit to his native town in Illinois, telling of the ready opportunities of the great West, in church building, if worthy ministers can be found. Brother Huxtable writes the same story of southern California. Such words should ring in the ears of the two coming graduates from Meadville, and the several Cambridge June graduates.

—Easter Sunday here was bright. The church-choir morning exercises and the children's afternoon services were unusually attractive.

—April 9th, 10:30 A. M., and at the A. U. A. building, was held the meeting of the Unity Club Bureau, to arrange the May annual meeting of Unity Clubs in Boston.

—Rev. M. J. Savage, of Unity church, preached on Sunday, March 4, the concluding sermon in the series on Religious Reconstruction, the subject being: "The Duties of Liberals to their own Faith and to the World."

Tremont, Ill.—The Western secretary, J. R. Effinger, was here on Sunday, 15th inst., and was greeted with great cordiality by the little band of earnest workers. Through the enterprise of the ladies, the walls and ceiling of the church have been tastefully papered, and arrangements are being made to continue services from Sunday to Sunday. Announcements were made for Rev. Mr. Stocking (Universalist), of Peoria, and Rev. Mr. Westall (Unitarian), of Bloomington. A special meeting of the Ladies Society was called for the 16th inst., to lunch with Miss Ellen Wybray, to celebrate the anniversary of the organization of regular meetings. It is refreshing to come face to face with these good friends and catch the glow of their enthusiasm.

The Methodists, after a more or less agitated discussion of fourteen years, in 1868, voted to admit lay delegates into their General Convention, and now they are perplexed by the next logical step—if men delegates, why not women delegates? There will be haltings, anxieties, disputes, but nobody watching the trend of things with an impartial eye can doubt what the ultimate result will be.

One Kind of Ministers.—We respectfully refer the following clipping from an

exchange to the sisters who have just been in Council at Washington. "A prominent minister of Rockford, Ill., announces that hereafter he will have nothing to do with any political party. He will not even vote. He says: 'There are two classes which should not use the ballot, clergymen and women; one is the representative of the Heavenly King and the other subject to men.'"

St. Louis, Mo.—The Dante school has just closed after a successful course of ten meetings. Lecturers, Messrs. Snider, Harris, Soldan and Holland, and Miss Beedy. It is already assured for another session next winter. Miss Beedy has given three of the most attractive conversations ever held here on English life and customs. At the same time John Fiske has been drawing large houses on American History.

Los Angeles, Cal.—That must have been a striking service held by Doctor Fay in the hall where the Citrous Fair held its exhibit, with fruit and flowers occupying all available wall and shelf room. He preached on the beauty and bounty of nature. The sermon was eloquent, but the surroundings were still more eloquent. The exemplification must have outreached the most successful statement.

Hudson, Mass.—The Unitarian church of which the Rev. Clarence Fowler is pastor, is indulging in the delightful, profitable, but expensive luxury of a monthly paper called *Hudson Unity*. It is good looking and abounds with good matter from apparently home talent. We believe much good is accomplished by every such a venture.

Sioux Falls, Dak.—At the semi-annual meeting of the Unitarian Conference of Minnesota, to be held at All Souls church, Sioux Falls, on Wednesday and Thursday, April 25 and 26, Miss Safford, Mrs. Wilkes, Messrs. Simmons, Crothers, Janson, West, Batchelor, and others are expected to be present. They will give short addresses on various topics.

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ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, April 22, services at 11 A. M.; 7:30 P. M., Religious Study Class.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, April 22, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Villa Blake, minister. Sunday, April 22, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, April 22, services at 11 A. M. In the morning Prof. John Fiske will preach on "The Origin and Meaning of Evil." Mr. Edwin D. Mead will lecture Sunday evening on "The First Independent—Robert Browne, the author of Independency or Congregationalism." Monday evening, "Felix Holt" section of Unity Club; Tuesday evening, Philosophy Section; Browning section, Friday, 4 P. M.; Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, April 22, services at 10:45 A. M.

UNION TEACHERS' MEETING at the Channing Club room, 175 Dearborn street, Monday, April 23, at noon. Rabbi E. G. Hirsch will lead, and will analyze the causes which led to the arrest of and crucifixion of Jesus.

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BOOKS RECEIVED.

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Principles and Practice of Morality; or, Ethical Principles Discussed and Applied. By Ezekiel Gilman Robinson, D.D., LL.D. Boston, 50 Bromfield street: Silver, Rogers & Co. Cloth, pp. 252.

Metrical Translations and Poems. By Frederic H. Hedge and Annis Lee Wister. Boston and New York: Houghton, Mifflin & Co. Paper, pp. 125. Price \$1.00.

Before the Curfew, and Other Poems Chiefly Occasional. By Oliver Wendell Holmes. Boston and New York: Houghton, Mifflin & Co. Cloth, pp. 110. Price \$1.00.

Seaside and Wayside. By Julia McNair Wright. Boston: D. C. Heath & Co. Paper, pp. 87.

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Now do you wax exceeding nigh unto a proper answer. 'Tis not *Music* nor *Peace* but i' faith you shall have both an' you have what the five letters spell.

O-R-G-A-N, *Organ*.

Aye, verily, you do it rightly speak but do not rightly spell. You shall indeed with *Peace* and *Music* both abound an' you spell your *Organ* E-S-T-E-Y. Spend you but a cent and you shall from Brattleboro, his book suddenly receive.

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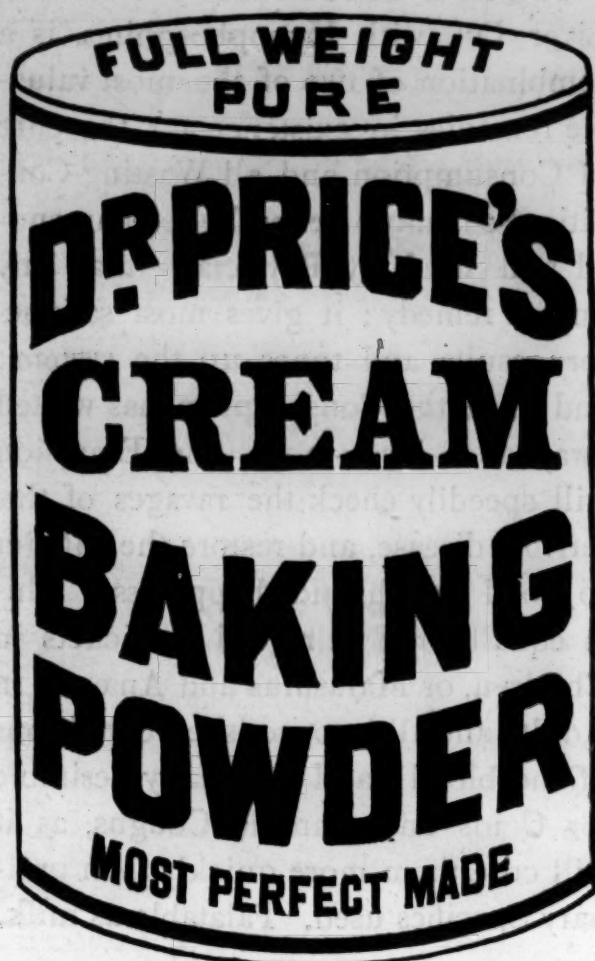
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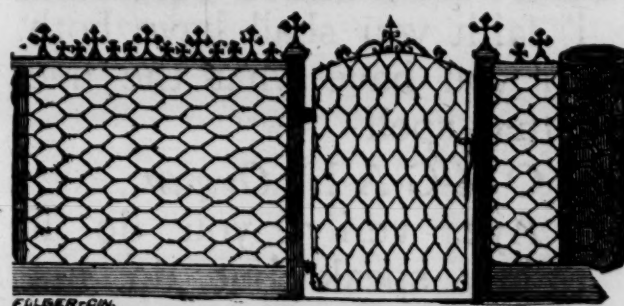
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